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environment that works badly for the illegitimate child, for if favorably placed he may succeed. The diseases that cause pauperism are due to licentiousness. Induced pauperism, caused by the bringing up of a child in the poor-house, is easily reverted to, and becomes hereditary in the offspring. The illegitimate lines furnish the most criminals. Men become moral by patient training, leading to the organization of habit. Reformers should make reform easy; for development is in the direction of least resistance. The Jukes are sexually precocious. Many of the effects ordinarily termed hereditary are due secondarily to other forces that are alone truly congenital. Hence education can step in and direct the stream of development.

*Le Mariage au point de vue de l'hérédité.* BATTESTI. Paris, 1886.

The main part of this brochure is devoted to stating and illustrating the laws of heredity. The author holds the view that mutilations and acquired characters may be transmitted. The subject of transmission of psychic conditions is quite fully treated. He is not in favor of early marriage; 25 for the woman and 35 for the man are optimal ages. Twice as many girls married before the age of 20 die, as of celibates, and that too in the face of the fact that celibates are often such from having weakly constitutions deterring them from marriage. Characters that develop late, and are confined to one sex, appear in the same sex and at the same age in the offspring; but characters that appear early in either sex are transmitted to both sexes. Syphilis is used as an illustration to confirm this law; but we fear that the author has not analyzed the question thoroughly enough. The outcome of the paper is, that a knowledge of these laws should govern in marriage. Unfortunately, all efforts to breed human beings fail, even after the obstacles that emotion throws in the way are overcome; as witness the failure of the Oneida Community. Natural choice is based upon attractions that represent real affinities between the persons in love, and this unreasoning choice is far wiser than the greatest learning could make any person at present. There is need of studying what this attraction is, to discover the laws that govern its operation. Even prostitutes form special attachments that are apt to result in fertility. A clear determination of the relations of love to fertility must have pre-eminent interest from a legal as well as a psychological standpoint.

The subject of divorce is painfully frequent in its exemplification, yet we are assured that only a fraction of unhappy marriages come before the public. Such a state of things shows a deplorable want of a high ideal among the masses as to the obligations and significance of the marriage contract. This wrong is not easily righted by legislation; but in the proper training of youth there is promise of better things.

Of the greatest importance also is the subject of abortion. An earnest protest was made in 1867 by Dr. Storer of Boston in two small books ("*Why not?—a book for every woman,*" and "*Is it I?—a book for every man*"), in view of an alarming increase in this practice, the number of cases involved in the United States having been estimated by the hundreds of thousands. This could not happen were it not for the direct ignorance prevailing among the people, concerning the development of the embryo and the danger of interfering with the important functions of gestation. The subject has wide historical and anthropological bearings, as the following works show:

*Die Geburt bei den Urvölkern.* ENGLEMAN. Wien, pp. 197.

This work is a valuable exposition of obstetric methods used by uncivilized races. The Calabar Indians give drugs in the third month of pregnancy to test the viability of the fœtus. Should the fetus survive there is great care taken to prevent mis-carriage. Such practices

show that abortion among savages has a close association with savage infanticides, and it has a similar reason for being.

*Zur Geschichte der Verbreitung und Methode der Fruchtabtreibung.* PLOSS. Leipzig, 1883.

Abortion as well as infanticide is widely practiced among savages, the two being mutually supplementary. In New Zealand infanticide is more frequent. The Papuans think two children are enough and regularly destroy by abortion all the succeeding. In the Sandwich Islands one-fourth of the women are childless. A few of the Pacific Island groups are free from this practice. Both abortion and infanticide were frequent with the American aborigines. In Brazil one tribe of Indians regularly destroy the fœtus in women under thirty years of age. To have a family is a sign of old age and the women wish to be thought young. Among the Winnebagoes an average of one child per woman was found and two children among the Chippewas. Half-breed children are regularly aborted, their large heads being fatal to the mother. Among African tribes there is great variation. Abortion is less frequent than infanticide in India. Chinese medical works describe methods of securing abortion. Mohammedans do not believe there is any life in the fœtus before five months. In Persia abortion is contrary to religion. The methods of securing abortion are various; in the United States quacks advertise their trade in the public newspapers.

*Facultative Sterilität.* (With supplement). HASSE, (Pseudonym). Leipzig, 1883.

This pamphlet describes an instrument for producing abortion and the general conditions that justify abortions are discussed. It is to be feared that the methods are applied in cases that do not justify any such radical treatment. In general it may be stated as certain that the risks to the health and life of the mother are vastly greater in case of abortion than in natural birth. In the United States an admirable study of criminal practice has been made by Eli Van de Warker.

*Affaiblissement de la natalité en France.* NADAILLAC. Paris, 1886, pp, 150.

From a statistical study the author shows that there has been a steady decline in the ratio of births to population during the past century amounting to over 25 per cent. in France. A similar study of other countries shows that France heads the list in the amount of this decline. In 1884 the ratio of marriages to 1000 of population was 66 for France and only 60 for Paris, where the ratio of illegitimate to legitimate births was as 17 to 46. This decline can be due to the action of no Malthusian principle, because wealth has increased; but the standard of comfort has been raised. The author of *Sexual Religion* thinks his principles have made great progress in France and felicitates its people. Nadailac sees in this enfeeblement of the birth rate a menace to the welfare of the country.

In the *Popular Science Monthly*, December, 1889, Grant Allen argues that the state of matrimony must for all time be the normal and necessary one for all women to enter and that our education for girls should be directed towards preparing girls to be good mothers. At present there needs to be four children born for every woman, to keep the race just stationary in numbers. Consequently every woman who chooses a celibate life is responsible for increasing the burdens of her married sisters. The fewer the children the better they will be reared and the more leisure for general culture there remains to the mother, all of which is much to be desired. We may modify this view to the extent of substituting two for four children per woman, because the excessive